In Memoriam of Emma Laura Davidson.

She was born in a moment of joy,
With the gladness of love in her heart,
As a sunbeam steals down light and coy
When the heavenly gates stand apart.
And with eyes of cerulean blue,
In whose depths stood the surface of love
That would bubble and sparkle all through,
For oft stirred by an angel above.
With a smile that was seeking its own
Mid the hearts that are moving below,
She grows weary of being alone
Went to spirits less given to woe.

She was born to a life of few years,
But a life of sweet innocence grace,
And she lived not so long that the tears
Left their stains on her beautiful face;
But as fair as the rose that they bent
Down so softly to put near her heart,
That their whiteness and coldness were blent,
So the rose and the dead could not part.
Not so young that she never had known
Of the pardoning love of her Lord,
Not so old that an act, look or tone
Showed the world held her down by its cord

She was born with a soul full of grace.
And would seek not, an object less true;
But the happiness shown in her face
That would prove a contented heart too.
With that mystic and silent command
That is common to spirits below,
Who receive it direct from God's hand,
And on others its bounty bestow.
But so little to be understood
By those living much nearer the earth,
But who take it and oft call it good,
Though can never return its true worth.

She was born near the bright jasper walls
Of Jerusalem, city of gold,
But the songs that she heard in its halls
She would stay not until she had told,
And so close to that heaven she seemed,
From whose glory so lately she came,
To have loved her would be to have dreamed
For one hour of an angel in name;
For this earth she scarce touched in her flight
Through the infinite realms of God's space,
That her being had passed from our sight,
Ere we caught but a glimps of her face.

M. M. STERLING.

Onward and Upward.

BY LAURA E. N. GROSSNICKLE.

Man, created in the image of God, came not forth full-fledged from the bosom of the Divinity, but with a mind capable of indefinite improvement. In its infancy a feeble flickering light, its faculties begin to unfold, and if properly trained, its march from the cradle to the grave, is a steady progress onward.

Man is a cultivable being and his faculties need to be properly developed and strengthened to do successful work in life. Whateyer his vocation, whether artisan, tradesman, teacher, physician or minister, he needs a careful preparation; a theoretical knowledge of the principles of the work which he undertakes, and in order to succeed, in the highest degree, he needs to have a practical knowledge and experience. He needs to make himself master not only of the science, but of the art of his adopted profession.

In our day of advantages and opportunities, of improved arts, or advanced culture, of thoroughly investigated and firmly established scientific facts, of abundance of good literature, of excellent institutions of learning for higher education, and of free schools for children, even the poorest and lowest, may climb the ladder of improvement, and more onward, forward and upward. Not only has man the *opportunity* of advancing, but he *must* advance, he *must* develop, he *must* progress, if he would fulfill his duties in this world, and stand upon high vantage ground when he enters upon that new and eternal existence in the Infinite Beyond. It is the spiritual law of man's being, laid down by Him who was in the beginning, even before Abraham was, that if man would meet the approbation of Heaven, he must not wrap his talents in a napkin and hide them, but they must be improved and developed that when He comes to claim his own again, he may receive not only his own, but "his own with usury."

Life is only a probationary period, a period in which the mighty energies of the human soul are tried and developed for an existence in the unending ages of eternity. "Not in the abundance of the things which he possesseth" consists a man's true life, but in that which is within him,—the intellectual, the moral, the spiritual, each brightening, expanding, and perfecting itself for the higher life which follows this. Life is what we make it; we carve not only the future of this life, but our eternal destiny. Even now that life beyond may be known by the life that we are living here, for death is only a sleep and a transition, and in the morning of the new life, we take up the threads of existence just where we laid them down on the night of death.

What an incentive to earnest effort is this thought! What a grand and glorious prospect looms up before the earnest, persevering, faithful soul who, having added to his one, five, or ten talents, one, five, or ten other talents, now awaits the close of this life to enter upon that eternal existence in the presence of the Infinite Intelligence where the soul unfettered by the corruptible, but with a body beautified and glorified shall continue to expand and brighten evermore.

Mapleville, Md.

"The Three Best Arguments in Favor of Trine Immersion."

All right, you shall have them, and that in a very few words.

1st. In the great commission given by Christ, he has commanded baptism in the name of the Father, and of the Son, and of the Holy Ghost, which is, according to the best laws of language, of logic, and of common sense, Trine Immersion.

2nd. Paul in Heb. 6: 2, in speaking of the doctrine calls it "baptisms," in the plural number, and refers to the actions in that sense, and to fill his idea two or more actions are required, and in view of the fact that Christ requires 3, I take it for granted that Paul means three actions in baptism.

3rd. The concordant testimony of History, especially that of the Greek church, in whose language the gospel was originally written. These are my three best arguments.

P. J. BROWN.

In answer to the call for three best arguments in favor of Trine Immersion, I will offer the following, two from the Scriptures and one from History:

First. The commission in the last chapter in Matthew, which is the only passage in the New Testament that teaches *how* to baptize, cannot fairly be construed to teach any thing else but Trine Immersion. This is and has been acknowledged by all linguists, and all scholars in all ages, except when it is desired to defend some other form. If the commission read, baptize them into the name of the Father, and stopped there, all would agree that required one act. But it does not. The same is required to be done in the name of the Son, and of the Holy Ghost, hence it is apparent to every school boy that it requires *three separate acts* to obey the command. Taking this view of it you can harmonize all other scripture references to baptism with it. But if you claim that it only teaches one immersion, you can not do so. For instance in the 6th of Hebrews we have the prose doctrine of baptism, ("dippings" when put in English,) or in the 4th chapter of Ephesians and the 5th verse we have "one Lord, one faith, and one baptism," a passage strongly relied upon, sometimes to support single immersion. But every scholar knows, when we have that translated into English, it reads "one Lord, one faith, and one dipping," not one dip; and all know too that without a single exception all active participles in the English language ending in "ing" denotes continued or repeated action. So it is utterly impossible to make one dipping with or by a single dip; and it is just as impossible to baptize into the name of the Father, and of the Son and of the Holy Ghost, by one action, for you then have but one dip instead of one dipping as the Scriptures require.

Secondly. By reference to the 19th of Acts, you will see that those baptized by Apolos after Christ had given the commission were re-baptized. The reason is obvious, Apolos was using John's baptism, this was all he knew. John's baptism was single immersion, and that was all right until the commission was given, which required trine immersion. Hence those baptized by single after the commission was given had to be re-baptized. I regard this a strong argument in favor of trine immersion. If the commission teaches single immersion, there could have been no occasion for that re-baptism, not any more than there is now for us to re-baptized those coming to us from other denominations, who have been baptized by trine immersion.

Thirdly. From History, almost every novice in church history knows that the Greek church, the largest body of Christians in the world, save one, numbering nearly 80 millions, and reaching back to the days of Christ and the apostles, have never changed their manner of baptizing; but do even to the present time, in every clime and country where they exist practice the trine immersion; and they do so because they believe it is taught by Christ in the commission. This large body of Christians read the Scriptures in the language in which Christ spoke, and they find only trine immersion taught there. Dr. Durbon, a comparatively recent traveler in Palestine and Asia Minor, visited the old Philadelphia church, one of the seven to which John wrote, and the one the Saviour promised to guard and protect, says he found about 3,000 members here and that that church has existed there since the days of the apostles, and that they have *never changed* their mode of baptism, and they practice *trine immersion*. It must therefore be scriptural and apostolic.

J. A. RIDENOUR.

Not Sorry.

Most of our sorrows come from wrong-doing. It is not often that men regret doing right. And however distressed or depressed men may be, the consciousness of right-doing is a consolation, and the remembrance of wrong-doing is a source of shame and pain.

A city mission-worker in London said to me that in his work he had probably seen and conversed with twenty thousand people from all parts of the English speaking world; persons who had become poor, and were in need of help, strangers, and persons in varied conditions in life; and among them all he had never found *one* who expressed a *regret* that at some time in the past he had tried to live a Christian life. There were plenty who, when he talked with them, regretted that they were *not* Christian; but not *one* ever expressed a regret that in years past he had endeavored to follow the precepts of the Savior.

He said he had also widely scattered an offer to give five pounds to any man who would go into any public congregation and declare that he was once a true Christian and that he now regetted it; he had never found any person willing to claim the money on those conditions.

Also in a large congregation of poor people who were in circumstances of distress and extremity, penniless and lacking bread, he had offered money to any man who would sincerely say that he had once been a Christian and now regretted it; but needy as they were, he had *never found a man* who would take his money on that condition.

There are plenty of men who are sorry that they engaged in politics; there are others who regret that they engaged in trade; there are artisans who are sorry they ever learned the trades they are following; there are professional gentlemen who regret that they have not turned their attention to other persuits; but no true Christian ever regrets having faithfully followed the Lord, and honestly desired to serve him. And those who have served him longest and most faithfully, rejoice most heartily in his service, and are most ready to speak good of his name.—THE ARMORY.

If ye know these things, happy are ye if ye do them. (John xiii. 17.)

Be ye doers of the word, and not hearers only, deceiving your own selves. (James i. 22.)

What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God. (Micah vi. 8.)

Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap. (Galatians vi. 7.)